

PREFACE

My intention to collect my comparative work on the material development of the South American Indians into three volumes and make it accessible to the American public, has been done at the suggestion and expense of Consul-General Axel Johnson, the managing director of the steamship line that bears his name. The Johnson Line has to a very great extent helped to further the connection between the South American republics and Sweden. Thanks to this there is now a regular service of steamers from Sweden to most South American harbours of any importance.¹⁾ 122 128

The Johnson Line has also endeavoured to further Swedish exploration in South America. Swedish explorers who have lately travelled in that continent, have in every way been supported by it in their work. Most explorers have also had the privilege of going from Sweden to South America in the comfortable Johnson Line steamers. Consul-General Johnson has rightly realized that the scientific results of explorations by Swedes in South America in the first place should be made to benefit South American explorers. Consequently he has, as 000

¹⁾ The exports from Sweden to South America, as well as the imports from that country have greatly increased in recent years. For instance in 1904, when the Johnson Line was founded, the value of the exports from Sweden to the Argentine was £41 550; in 1913 it amounted to £488,055. Corresponding figures for Brazil are £ 5 500 and £ 126 830. The steam tonnage of the Johnson Line was 44 000 tons d. w. in 1913, including ~~two~~ motor ships of the latest type. Now, after the World War, it is a fleet of 17 ships, making a total of 115 000 tons d. w. with 9 motorships. Since the Johnson Line was started several good Swedish firms have been established in Rio de Janeiro, Buenos Aires, Santiago de Chile and other places. In Sweden a knowledge of and an interest in South America has been immensely promoted by the Johnson Line.

I.

Introduction and Plan of the Work.

In the following pages I will attempt to analyse the material culture of two Indian tribes and contribute to our knowledge of their history. For the material of my investigations I have taken two tribes in the Gran Chaco of S. America, the Choroti and the Ashluslay, of whom I gained some considerable first-hand knowledge during my journey in 1908-09. It is only of late that these tribes have been made the object of study.¹⁾ Their culture is much of the same kind, and has been preserved in tolerably complete primitiveness.

HUNT²⁾, who has studied the language of the Choroti and the Ashluslay, would identify the latter with the Chunupi, a Chaco tribe that has been known for a long time, but his assumption seems to me insufficiently established. In proof of this I here give a few common Ashluslay words, taken from HUNT's list of words, and place beside them equivalent Chunupi words, taken from LAFONE QUEVEDO³⁾.

¹⁾ Cf. in addition to my own works, those of HUNT, V. ROSEN, HERMANN, and LEHMANN-NITSCHE.

²⁾ P. 257. In these notes only the page or the illustration is referred to, to which attention is drawn. The title of the work in question must be sought in the bibliography. Where more than one work is given under an authors name, a number is assigned to each work and quoted in these notes.

³⁾ (1), p. 122.

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To these must be added obvious cultural elements that have come directly or indirectly from the white races.

The task before us is now to determine, as exactly as possible, these conjectural influences from various sources, and to define their nature and range; also, if possible, to find out from what districts the Choroti and Ashluslay originally started for the tracts they now inhabit.

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To this end I have adopted the method of marking on the map of S. America the geographical distribution of a great number of cultural elements characteristic of the Choroti and Ashluslay, i. e. I have marked on the map, as exactly as possible, the distribution of each cultural element throughout the S. American continent

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I have therefore attempted to draw up maps of the weapons, ornaments, articles of clothing, household utensils, and so on, characteristic of the Choroti and Ashluslay Indians in South America.

I have likewise tried to sketch maps of the distribution of various examples of technical skill exemplified by these Indians. For this purpose I have turned to literary studies, besides utilizing the extensive collections that I made during my travels in S. America.

Thus, for instance, in determining the distribution of a cultural element, I have first mentioned its occurrence among the Indian tribes visited by me personally. These are, in addition to the Ashluslay and the Choroti, the Atsahuaca (in the border-land of Peru and Bolivia), Aymara, Baure, Canichana and Cayubaba (in N. E. Bolivia), Cavino (on the Rio Beni), Chacobo (in N. E. Bolivia), Chama (on the R. Madidi, a tributary of the R. Beni), Chané (on the R. Itiyuro in North Argentina, and the Rio Parapiti in Bolivia) Chimane (on the R. Maniquí, a tributary of the R. Mamoré), Chiriguano, Churapa (near Sa. Cruz de la Sierra), Guarayú (Guarayos, Bolivia), Guarayú-Pauserna, Huanyam and Huari (near the R. Guaporé), Itonama (in N. E. Bolivia) Mataco (in the Gran Chaco), Mosetene (on the R. Beni),

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 Tambopata-Guarayo (on the R. Tambopata in Peru) Tapiete and Toba (in the Gran Chaco), Tsirakua (in the Chaco Boreal), Yamiaca (on the R. Inambari in Peru), and Yuracaré (on the R. Chaparé and the R. Séure in Bolivia).

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 I have moreover gone through the literature dealing with the Indians of South America, as far as it was accessible to me. In the case of a few cultural elements I could follow in part the statements of FRIEDERICI, PATER SCHMIDT RIVER and others.

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 Unfortunately, with regard to extensive tracts, there are but sparse statements about the material culture of the Indians, indeed, about any aspect of the civilization of the Indians. Such tracts as are little known are those round the R. Ucayali and the R. Tapajos. An ideal work for those who would essay comparative investigations similar to the one here attempted, is KRAUSE's about the tribes on the R. Araguaya. One will find there everything one looks for about the tract examined. Of rarely quoted works that I have made use of here, the one by SÁNCHEZ LABRADOR on the Chaná and Mbayá is perhaps the most important.

Of unpublished museum material I have drawn chiefly upon what the Swedish museum had to offer. A great number of valuable particulars have been communicated to me by friends and colleagues, among whom I am indebted to Dr. G. Antze of Hamburg, Mr. Kai Birket-Smith of the National Museum, Copenhagen, (M.C.), Dr. W. Foy, Director of the Rautenstrauch-Joest Museum, Cologne (M.f.V.C.), Dr. Franz Heger, Director of the Ethnological Museum, Vienna (M.f.V.W.), Dr. Th. Koch-Grünberg, Director of the Ethnological Museum, Stuttgart (M.f.V.S.), Dr. F. Krause, Ethnological Museum, Leipzig (M.f.V.L.), Dr. J. P. B. de Josselin de Jong, Royal Ethnographical Museum, Leiden, Prof. Dr. J. L. Scherman, Ethnological Museum, Manich (M.f.V.M.), Dr. Max Schmidt, Berlin, Prof. Dr. E. Seler, Ethnological Museum, Berlin, (M.f.V.B.) Prof. Dr. Karl v.d. Steinen, Berlin, and Dr. G. Thilenius, Director of the Ethnological Museum, Hamburg, (M.f.V.H.).

For several reasons I have confined myself to an investigation of the material culture of the Choroti and Ashluslay Indians. Maps elucidating the geographic distribution of certain conceptions and social circumstances can of course also be put together. Unfortunately, however, it has proved that in such a task one is continually brought up against the difficulty that primary facts are lacking for vast regions. A
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I might have taken another tribe than the Choroti and the Ashluslay, and have attempted an analysis of their civilization in the same way. That I should have chosen these particular tribes is due to my possessing a very complete collection of their things, and to these tribes being fairly untouched by the civilization of the white races. In addition to this, I have been greatly interested in the influence of the culture of the mountainous region of the Chaco. In reality, the maps and particulars here given also afford much information about other tribes than those dealt with in the first instance, and I therefore hope that the present work will be of some use to scholars whose researches deal with other parts of S. America.

A few years ago I published a book of travels¹⁾ in which I gave a fairly full account of the civilization of the Choroti and the Ashluslay. It will therefore be sufficient in the present work to refer to the data necessary for the tables and maps, i. e. the data calculated to throw light upon the geographical distribution and the origin of the different cultural elements. A
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Wherever I have come across a reliable authority on, let us say, a certain kind of weapons in the kingdom of the Incas at the time of the Discovery, I have assumed that it

¹⁾ •Indianlife, Stockholm, 1910. There is a Translation into German under the title of •Indianerleben, Leipzig 1912. There is also a French edition, which is unfortunately very faultily translated, and against which I must warn readers. There are some errors, too, in the German translation. A
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occurred throughout that kingdom. Though perhaps not always true, this holds good as a rule, since the kingdom of the Incas appears to have been a well organized country with good connexions between the different parts of it. Cieza De Leon¹⁾ says that in most of the Inca provinces the natives imitated one another so closely that in many respects they could be described as a homogeneous people.

Anyone acquainted with the published works on S. America will understand that it called for very much work to draw up the maps here reproduced. I was unfortunately unable to utilize several important old works²⁾ as they are not to be found in the Swedish libraries. The bulk of the books from which I have quoted is, however, considerable. Where I had access to some really good works in one domain, I considered I could spare myself the trouble of hunting for other works in that domain. In other domains where no detailed ethnological works have yet been published, I have tried to get all that is attainable. For places which I have visited myself, I have preferred to rely on my own observations, for which reason the works here referred to about the Indians in the Chaco are not specially numerous.

To judge from the maps it would appear as if the cultural elements often had a patchy distribution, even in parts where external assumptions would point to their being universally present. This may be due to the fact that within considerable tracts of S. America the Indians are still little known, and still more frequently to their having died out or become civilized before being made the object of

¹⁾ (1), p. 269.

²⁾ The language has of course not stood in the way of my making use of a work. It is simply absurd for foreign students to state they have been unable to make use of a learned work because it was written in Swedish. It is one's duty, if one is not acquainted with the language, to employ an interpreter in reading the book. To ignore works as certain English writers are wont to do, merely because they are written in another language than their own, or because they are written in Spanish, Portuguese and French when dealing with S. America, is chiefly their own loss.

detailed study. It may also be owing to the age of the cultural elements dealt with, for they are now only preserved by a small number of tribes, and if we are certain that a cultural element has a sporadic distribution over a whole continent, we can as a rule conclude that it is of great age. We must remind ourselves in this connexion that in most of the older writings there is unfortunately no reference to the material culture of the Indians, save as regards their weapons, dress and knick-knacks.

The maps are of course incomplete, since they indicate *distribution*. How difficult it is to make such maps complete, is easily seen from the circumstance that I have been able to supplement to some extent the monographs written about the distribution of various cultural elements in S. America, with the single exception of Foy's on the twine cross, and to this I have myself contributed some matter. However, I venture to opine that the maps are not so incomplete that the whole result of my investigation is thereby prejudiced, especially as I have been careful not to draw up any map of cultural elements, or to draw conclusions with regard to them, where their distribution was insufficiently known to me.

It is scarcely probable that any pre-Columbian cultural element here dealt with should have reached S. America by more than one route, i. e., via Central America as well as via the West Indies. But this is a problem I will not touch on in the present work; nor have I touched on the difficult question whether cultural elements reached S. America in pre-Columbian times directly from the Old World.

It may be asked, to what extent an inconsiderable number of faulty particulars can disturb the whole result of an examination of the kind carried out here. Such faulty particulars of course occur in the very unequal and dissimilar works consulted for such a book as this. Yet I do not think they are many. It is improbable, for instance, that an author should assert that the sling was used by a

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tribe when this was not the case. In dealing with primary observations of material culture, these are too easily observed to admit of mistakes. Matters are otherwise in dealing with ideas and conceptions. Here misunderstandings may easily arise. There is also a danger in quoting from translations, as the translator may often make serious mistakes.¹⁾

Incompleteness of evidence is difficult to avoid, and I am sure other writers on America will have this or that to add to the maps²⁾. *It is, however, one thing to add to a map, and another thing to make additions of such importance that they upset the results at which I have arrived.*

As regards the distribution of a great number of cultural elements, I have restricted myself to stating what I have myself observed on my travels. This applies chiefly to such elements about which I have come to the conclusion that I could not draw up a map showing their distribution throughout the S. American continent.

On the maps each tribe has as a rule a number or a lettered number. Thus, the Choroti are everywhere marked 1, the Ashluslay 2, etc. The tribes on the upper Xingú, the Bakairi, Mehinakú, Nuhuká, etc. who possess a very congenerous civilization, has been given number 28, in common, in order to economise space, likewise the tribes round Roraima, 47, the tribes studied by KOCH-GRÜNBERG about N. W. Brazil, 48, and those visited by WHIFFEN in an adjoining district, 61. I have indicated in the text which tribes are included under these several numbers.

The localities whence the archaeological material derives, are marked with the letters A to O and a to z. A

¹⁾ Even the translations of the Hakluyt Society, as FRIEDRICH (2) (p. 288) has rightly observed, may be unreliable. This holds good for instance, of the translation of GARCILASSO DE LA VEGA.

²⁾ For this reason I have left a few blank pages at the end of the book for the reader to make notes on, and shall be very thankful to receive such notes with permission to make use of them.

2: Nordenskiöld E-5 (1908-1909) 1919

SK6 Choroti SK6

Ashluslay SK5

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letter may however stand for a whole row of localities within the same district. This, too, has been done to economize space. The necessary details will be found in the text.

On the maps where the cultural element has probably reached the Choroti and Ashluslay from the civilized parts in the west, I have marked the frontier of the Inca kingdom.

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